THE

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OR THE

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RELIGIONS.

(*Continued from page 58 of Vol. IX.*)

Brotherhood of Religions.

We have already seen what Religion is. It is man's search for God or the means to the unfolding of the God consciousness in man. Or it may be said to be man's idea of his relation to the universe. Almost all religions agree in so far as they all believe in the existence of God We will see later on in what other respects also they agree.

Any of us pausing for a moment on the title "Brotherhood of Religions" may very well exclaim "Well! whatever else religions may be, most certainly they are not brotherly." And it is unhappily true that if we look into the religious history of the immediate past we shall find therein very little brotherhood; rather shall we find the religions fighting the one against the other, battling which shall be predominant and crush its rivals to death. Religious war have been the most cruel; religious perse

cutions have been the most merciless; crusades, inquisitions, horrors of every kind blot with blood and tears the history of religious struggles; what mockery it seems amid bloody battle-fields and lurid flames of countless stakes, to prate of "The Brotherhood of Religions."

Nor is it even between religion and religion that the continual strife is carried on. Even within the pale of a single religion sects are formed which often wage war against each other. Christianity has become a bye-word among non-christian nations by the mutual hatreds of the followers of the "prince of peace."

Roman Catholics and Arglicans, Lutherans and Calvinists Wesleyans, Baptists &c. &c., disturb the peace of the nations with their infuriated controversies.

Islam has the fierce quarrels of its shiahs and sunnis.

Even in Hinduism there are now bigoted camps of Vaishnavas and Shaivas, who denounce each other. Religious controversy has become the type of everything most bitter and most un-brotherly in the struggles of man with man.

It was not always thus the antogonism between religions is a plant of modern growth, grown out of the seed of an essentially modern claim—the claim of a single religion to be unique and alone inspired. In the old world there were many religions, and for the most part religion was a national thing so that the man of one nation had no wish to convert the man of another nation.

Each nation had its own religion, as it had its own laws and its own customs, and men were born into and remained in the creed of their fatherland. Hence if we look back into the history of the old world, we shall be struck with the rarity of religious wars. We shall further observe that within a single religion there were many schools of thought which existed side by side without

hatred. Hinduism has its six systems of Philosophy, six—' points of view'—and while the philosophers wrangle and debate, and each school defends its own positions, there is no lack of brotherly feeling, and all the philosophies are still taught within one patashala or religious school. Even in one philosophic system, the Vedanta, then are three recognised sub-division—Advaita, Vishistadvaita and Dvaita—differing on the most fundamental of teachings—viz., the relation between Jeevatma and Paramatma the Human soul and the Divine soul.

A man may belong to any one of the three or to none of them and yet remain a good Hindu though, as said above, in these modern days religious sectarianism has become more bitter.

In the mighty empire of Ancient Rome all creeds were welcomed, all religions respected, even honoured. In the Pantheon of Rome, i.e., the temple of all Gods, the images that symbolized the Gods of every subject nation were to be found and the Roman citizens showed reverence to them all. And if a new nation came within the circle of the Empire, and that nation adored a form of God other than those forms already worshipped, the images or symbols of the Gods of the new daughter nation, were borne with all honour to the pantheon of the Motherland, and were reverently enshrined therein. Thus thoroughly was the old world permeated by the liberal idea that religion was a personal or national affair with which none had the right to interfere. God was everywhere; He was in everything; what mattered the form in which he was adored? He was one unseen eternal Being with many names; what mattered the title by which He was invoked? The watchword of the religious liberty of the old world rings out in the splendid declaration of Shri Krishna:—" However men approach Me, even so do I welcome them, for the path men take from every side is Mine."

Swami Vivekananda's words in World's Fair address conveys the same idea. " As the different streams having their sources in different places all mingle their water in the Sea, oh, Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight. all lead to them."

The first time that religions persecution stained the annals of Imperial Rome was when young Christianity came into conflict with the state, and the blood of Christians washed, not as religious sectaries but as political traitors and as disturbers of the public peace. The Christians claimed supremacy over the older religions, and thus provoked hatred and tumults ; they attacked the religions which had hitherto lived in peace side by side, declaring that they alone were right and all others wrong ; they aroused resentment by their aggressive and intolerant attitude, causing disturbances wherever they went. Still more they gave rise to the most serious suspicions of their loyalty to the state, by refusing to take part in the ordinary ceremony of sprinkling incense in the fire before the statue of the reigning Emperor and denounced the practise as idolatorous : Rome saw her sovereignty challenged by the new religion and while carelessly tolerant of all religions she was fiercely intolerant of any political insubordination. As rebels, not as heretics, she flung the christians to the lions, and chased them from her cities into caves and deserts. It was this claim of christianity to be the only true religion, which gave birth to two religious persecution, first of christianity then by it.

For as long as your religion is yours, and mine is mine, and neither claims to impose his religion on the other, no question of persecution can arise. But, if I say. " Your conception of God is wrong and mine is right, I only have the truth, and I only can point out the way of salvation, if you do not accept my idea you will be damned" , then if I am logical and in the majority, I must be a persecutor, for it is kinder to roast misbelievers here than to

allow them to spread their misbelief and thus damn themselves and others for ever.

If I am in a minority, I am likely to be persecuted ; for men will not readily tolerate the arrogance of their fellowmen, who will not allow them to look at the heathens save through this special telescope.

Christianity from being persecuted became dominant, and seized the power of the state. This alliance between church and state made religious persecution half political.

Heresa in religion became disloyalty ; Refusal to believe with the Head of the State became treason against that Head ; and thus the sad story of Christendom was written, a story which all men who love religion, be they Christians or Non-Christians must read with shame, with sorrow almost with despair. And how the " Power that shapes our ends" has marked with national ruin, the evil results of unbrotherliness in religion, Spain carried on a fierce persecntion against the Moors and the Jews : she burned them by thousands, she tortured them, and exiled them. The tears and the cries of the weak she crushed so pitilessly, became the avengers.

The result was that she sank from being the mistress of Europe, to the little regarded power she is to-day.

Islam caught from Christianity the deadly disease of persecution. The name of Mahammud the merciful was used to sharpen the swords of his followers ; and in India the doom of the Moghul empire rang out in the cries of the dying, slaughtered for their faith by Auraugzeb. Going back to the Hindu period we can see how the Buddhists were massacred by the Brahmans throughout India.

In India as in Spain, religious persecution ha s resulted political disaster.

Thus is the need for Brotherliness enforced by the destruction that waits on unbrotherliness A law of nature is as much proved by the breaking of all that apposes it, as by the enduring of all that is in harmony with it. The multiplicity of religious beliefs would be an advantage, not an injury to Religion, if the religions were a Brotherhood instead of a battlefield. For each religion has some peculiarity of its own, something to give to the world which the others cannot give. Each religion speaks one letter of the great name of God, the One without a second, and that name will only be spoken when every religion sounds out the letter given it to voice, in melodious harmony with the rest. God is so great, so illimitable, that no one brain of man, however great, no one religion however perfect, can express his infinite perfection. It needs a universe in its totality to mirror him, nay countless universes cannot exhaust him. A star may tell of His radiance. A planet may tell of His Order, revolving in unchanging rhythm. A forest may whisper His Beauty, a mountain His strength, a river His fertilising Life.

But no object, no grace of form, no splendour of colour, nay, not even the heart of man in which He dwells, can show out the manifold perfection of that endless wealth of Being. Only a fragment of His glory is seen in every object, in every mode of life, and only the totality of all things, past, present and to come, can image out in their endlessness His infinitude.

And so also a religion can only show forth some aspects of that myriad faced existence. What does Hinduism say to the world? It says *Dharma*—law, order, harmonions dutiful growth, the right place of each, right duty, right obedience. What does Zoroastrianism say? It says *purity*—stainless acts of thought, of word and of act. What does Buddhism say? It says *wisdom* knowledge all-embracing wedded to perfect Love, Love of man, service of humanity, a perfect compassion, the gathering of the

lowest and the weakest into the tender arms of the Lord of Love himself. What does Christianity say? It says *self-sacrifice*, and takes the cross as its dearest symbol, remembering that whenever one human spirit crucifies the lower nature and rises to the Supreme, there the cross shines out.

And what does Islam say? It says *submission*—self surrender to the one Will that guides the worlds and so sees that Will everywhere that it cannot see the little human wills, that live only as they blend themselves with it.

We cannot afford to lose any one of these words, summing up the characteristics of each great faith; so while recognising the differences of Religions, let us recognise them that we may learn, rather than that we may criticise. Let the Christian teach us what he has to teach, but let him not refuse to learn from his brother of Islam or his brother of any other creed, for each has something to learn, and something also to teach. And, verily, he best preaches his religion who makes it his motive power in love to God and service to man.

Let us see why we should not quarrel apart from these general principles. Because all the great truths of Religion are common property, do not belong exclusively to any faith. That is why nothing vital is gained by changing from one religiou to another. We need not travel over the whole field of the religions of the world in order to find the water of truth. Dig in the field of your own religion, and go deeper and deeper, till you find the spring of the water of life gushing up pure and full.

Is the above sentence on the universality of religious truths true in fact or is it only verbiage?

We cannot but repeat that the fundamental doctrines underlying the principles taught by all the religions of the world are exactly the same. This identity, this unity in diversity can be

recognised only by those who have unbiassed minds and deep insight. Whereas there has been controversies after controversies between the theologians of the various religions, there existed a unity among the minds of the saints of the various religions. The saints agree when the theologians do not. Intellectually there exists a diversity whereas spiritually there is unity.

Great men have formulated in divers ages, in divers ways the facts of the universe.

And the teachings about these facts as thus formulated by them form the doctrine of the various religions. Mention may be made of some of the doctrines common to many religions are :—

1. The unity of God.

2. The trinity of the manifestations of the power of God.

3. The emanation of Jeevatma or the human soul from the Paramatma or the Divine Spirit.

4. Immortality and reincarnation of souls.

&c. &c. &c.

But any how these religions must necessarily vary in some points, with the variations and the limitations of the human mind that framed their dogmas. But this is a matter to rejoice over not to deplore, for the many views of truth give fullness and roundness to its presentation. And each man's thoughts enrich the ever growing heritage of humanity. This variety of religions is a beauty and not a defect. As the various colors of the sky and sea and land are all due to the variety of combinations of matter which take from the one white light, the constituents they need and throw back the rest in gorgeous play of colors ; so also do men's varying minds assimilate what they require of the one Truth and yeld the manifold splendours of religious thought. Rightly seen all religions might be considered as sects in one universal religion—when this is recognised Religion will become once more a binding instead of a disintegrating force and will work for peace instead of moving to war.

M. D.

THE ADVAITA ACCORDING TO SAIVA SIDDHANTA PHILOSOPHY.

by

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(*Continued from page 57, Vol. IX.*)

Vishistadvaita writers have no doubt used the illustration of mind and body but nowhere do they discuss the nature of this relation; much less do they seem to have apprehended the analogy of vowels and consonants. Doctor Bain discusses this question in his book on 'Mind and Body,' and we wrote as follows in *Siddhanta Deepika*, Volume II, page 13, and the whole article is worth transcribing here in full:—

"Of letters, the letter A, I am."—Gita.

"There is an alliance with matter, with the object or extended world; but the thing allied, the mind proper, has itself no extension and cannot be joined in local union. Now, we have a difficulty in providing any form of language, any familiar analogy, suited to this unique conjunction: in comparison with all ordinary unions, it is a paradox or contradiction."—Bain.

"The quotation we give above is from Dr. Bain's remarkable book 'Mind and Body' and the several chapters comprising the book are worth close study even though we are not bound to accept the learned Doctor's conclusions and share in his hope that the philosophy of the future will be a sort of qualified materialism. The important thing is to get at his facts, as far as they can be arrived at by close observation and experiment and such inferences as are warranted by strict logic, which have been most thoroughly sifted and about which therefore there can be no doubt. We will enquire therefore what are the proved facts concerning the nature of mind and body and their characteristics and the nature of their connection so far as they can be ascertained. Now as regards mind, it is analysed into Feelings (including emotions), Will and Intellect. "These are a trinity in unity; they are characteristic in their several manifestations, yet so dependent among themselves that no one could subsist alone; neither Will nor Intellect could be present in the absence of Feeling; and Feeling manifested in its completeness carries with it the germs of the two others." The ultimate analysis of a Feeling being either a pleasure or a pain, it is seen, however, that volition or thought could not in any sense be confounded with Feelings. What Dr. Bain however means

in the above quotation is that without the acquisition of feelings, no volition or thought could arise first, that feelings are primarily all derived through the sensory organs and centres. And a pleasure is seen to be connected with an activity which tends to promote life (உயிர்க் இதம் செய்தல்) and a pain, to destroy life (உயிர்க் சதம் செய்தல்) which determine also in ethics, the nature of right (good) and wrong, *Papam* and *Punyam*. This principle is stated as the law of self-conservation. But there is a limit to all pleasures ; and even a pleasure may become painful, if only carried to excess. Another law exhibited in feelings, which applies also to thought, is what is called the law of relativity, namely that "change of impression is necessary to our being conscious." Either a feeling or a thought only too long prolonged becomes feeble and feeble till it is blotted out altogether and we are no more conscious of such feeling or thought, and to become conscious again we soon change this train, and then revert. The Tamil philosophers state this principle in the axiom 'நினைப்புண்டேல், மறப்புண்டாம்,' 'If there is thought there is forgetfulness also.' Dr. Bain almost confesses that both on the mental and physical side, the reason for this exhibition of this law is not very explicable. But Hindu philosophers take this fact as showing that man's intelligence (அறிவு) is weak (சிற்றறிவு) and it can become stronger and stronger and become all thought by practice (Sadana). In Yogic practice, what comes first is more darkness, oblivion than light, but continuing in the same path, there dawns true light in the last resort, and the nature of the light is so often mistaken in the interval, so many shades of it breaking out. And our volition (இச்சை—Ichcha) determines our actions as impelled by Feeling or Intellect. Intellect is analysed into a sense of similarity and Retentiveness or Memory. What are called variously as memory, reason, judgment, imagination, conception and others are all resolvable into these three kinds. And the difference lies at the very basis of our intellect. No knowledge and no intellectual operation is possible, if there is no difference in the constituent elements, if there is a mere sameness. If there was only one colour, the art of painting will be an impossibility ; if there was only one sound or tune, music we could never hear. As it is, the law of relativity governs our very being. Sameness could give knowledge, only if there was difference, and hence the sense of similarity is also accounted an intellectual function ; and a great function it performs in the field of invention. And no high degree of intellectual power is possible if we do not possess the power of remembering our past experiences and impressions. And one peculiarity of the human mind, may we call it a defect, may be also noted here, as based on the law of relativity already stated. The

mind is not conscious of all the impressions through all the seuse organs all at once. A man does not become conscious of a sight. a touch, a sound, or a smell all at once. There must be a transition frome one to the other, however momentary it might be. And the case of an *Ashtavadani* is no exception to this. Assisted by a good memory, the more *avadanams* he performs the more time does he take. It will be noted that in this analysis of mind, no distiction is drawn between a feeling and a consciousness of a feeling, a volition and a consciousness of a volition, a reasoning and the consciousness of reasoning. Both are taken to be identical and therefore needing no distinction. In Hindu philosophy, they are distinguished, ane a mere feeling or willing or thinking is separated from consciousness of such functions, and the pure consciousness is taken as the soul or Sat, and the rest classed with the body and the world as non-soul or Asat (other than Sat). And we will speak of this distinction further on. From these mental functions however are contrasted the body and its functions and the so-called external world. This, collectively called matter or the non-ego or the object, possesses certain characteristics and properties which are not found in mind at all, such as breadth and length (order in place, extension, hardness and softness (inertia), weight (gravity) colour, heat, light, electricity, organised properties, chemical properties, etc., etc., and the most important of this is *extension.* Matter is *extended,* Mind is *unextended.* Says Dr. Bain :—

"We are in this fix : mental states and bodily states are utterly contrasted ; they cannot be compared, they have nothing in common except the most general of all attributes---degree, order in time ; when engaged with one we must be oblivious of all that distinguishes the other. When I am studying a brain and nerve communication, I am engrossed with properties exclusively belonging to the object or material world, I am unable at that moment (except by very rapid transitions or alterations) to conceive a truly mental consciousness. Our mental experience, our feelings and thought have no extension. No place, no form or outline, no mechanical division of parts ; and we are incapable of attending to anything mental until we shut off the view of all that. Walking in the country in spring, our mind is occupied with the foliage, the bloom, and the grassy meads---all purely objective things. We are suddenly and strongly arrested by the odour of the May-blossom , we give way for a moment to the sensation of sweetness ; for that moment the objective regards cease ; we think of nothing extended ; we are in a state where extension has no footing ; there is to us place no longer, Such states are of short duration, mere fits, glimpses ; they are constantly shifted and alternated with object states, and while they last and have their full power, we are in a different world ; the material world is blotted out, eclipsed, for the instant unthinkable. These subject movements are studied to advantage in bursts of intense pleasure or intense pain, in fits of engrossed reflection, especially reflection on mental facts ; but they are seldom sustained in purity, beyond a very short interval ; we are constantly returning to the object of things to the world whose basis is extension and place."

However widely these may differ, there is this remarkable fact about them that they are found united together in a sentient being —man or animal. And the exact correlation, correspondence or concomitance in these two sets of phenomena is what Dr. Bain takes very great trouble to show in several chapters This we need not deny as Dr. Bain fully admits that this conjunction and correspondence do not warrant us in stating that mind causes body or body causes mind ; but his position is that mind-body. There is a duality in the very final resort and ultimate analysis but a disembodied mind cannot be thought of and he uses various expressions such as an ' undivided twin' a ' double faced unity,' ' one substance with two sets of properties,' etc And we don't see why Dr. Brain should ally himself with materialists if he is not going to call this *one substance* not as matter altogether but as only matter-mind or mind-matter ; unless it be that he is unable to prove himself the existence of mind except in conjunction with an organised body. This latter circumstance again causes no difficulty to the Sidhanti who postulates ' முத்தியிலும் மும்முதலுண்டு.' ' Even in Mukti none of the three *padarthas* is destroyed,' and who no more believes in a disembodied mind than Dr. Bain, unless a body or an organism be taken to be the body composed of all the 25 lower tatwas. From the table given in No. 10 of the first volume of this Magazine, it will be seen that even the most spiritual beings have a body composed of Asudda or Sudda Maya, and we have also remarked, cautioning against the common mistake of calling matter dead, that these higher aspects of matter are so potent and active as to be often mistaken for God Himself. Passing from this point, however we now come to the question as to the nature of the union between this mind and body. And when we talk of union, the suggestion that it is *union in place* that is most predominant. And Dr. Bain lays great stress on the fact that such a local conjunction is not to be thought of, is impossible. There can be no union in place between an unextended thing (as Chit) and an extended thing (as Achit) ; and all such expressions, external and internal, container and contained, are also misleading and mischievous. The connection is not a casual connection. It is wrong to call such conjunction as one acting on the other, or as one using the other as an instrument. The theory of occasional causes and of pre-established harmony are also antiquated now. The phenomenon is a most unique one in nature ; there is no single similar conjunction in nature, so that we may compare it by analogy, and there is no fitting language to express such conjunction either. The only adequate expression to denote a transition from an object cognition to a subject one is a *change of state.* Language fails, analogy fails,

to explain this union though in itself a fact: and it remains a mystery in essence, though to seek an explanation for an ultimate fact can in no sense be logical; and all that we can do has been done when we have tried to generalize the various sets of phenomena into the fewest possible number and if we cannot pass to a higher generalization than two, we can only rest and be thankful.—*New Reformer.*

(*To be continued.*)

NAVARATHRI AND ITS ORIGIN.

There lived in the Tretayuga a king named *Suketi* endowed with all virtues. He married Sweti, a most devoted and faithful woman. His administration was a model of perfection. People lived in happiness and joy. He was a patron of all religious and charitable institutions. While thus passing his days happily, he hardly knew that a cloud was brewing in the atmosphere of his happiness. Suddenly he was visited by an evil star. A more powerful king invaded his dominions; unlike other kings he offered no resistance and yielded quietly. Himself and his family were taken prisoners and kept in a dark dungeon to lead a life of hardship. On account of the virtuous deeds he had done to his people, God took pity on him and brought about his release. Owing to the curse pronounced by a sage, they had to wander in a dense, uninhabited forest, subsisting on whatever they could get; not a single human being was to be found anywhere. After experiencing many difficulties and trials they succeeded in getting to a place where they found the sign of human habitations.

The scene here is a beautiful flower garden, birds fly in the air singing their melodious airs, and animals roam fearlessly at will in peaceful security. This was Panchavati that lent sweetness and joy to Rama and Sita in their exile. This was an Asrama where nature was profuse, and where the contemplative man would find an undisturbed calmness in the outer world which could harmonise with that of his own inner self. Here they found to their astonishment a sage seated on a deer skin, and offering his morning oblation to the supreme Lord

They noiselessly approached the sage and stood at a respectful distance, till he finished his oblation, and on finishing, they prostrated themselves at his feet. The sage blessed them. He was anxious to know who they were and whence they came. From his Gnan-drishti he learnt all about them and said " Madam, I see from your appearance that you have once led the life of a queen. Why wander you now amidst the wilds of this region ? Tell me what is the misfortune that has befallen you. I would most willingly do anything for you that lies in my power." The helpless lady was rejoiced at the soft words of the great sage, and humbly narrated all her difficulties from the time of the king's defeat till their arrival at the Asrama. He was deeply affected with her troubles and addressed her thus ' Madam, be not afraid. This is the bank of the river Panchavati. Here is the abode of three Goddesses, Kali, Saraswathi and Lashmi. She wishes to do good to you. Go to the temple and worship Her. To those that sincerely seek Her, She is never far off ! She, that infinite ocean of mercy, is the humblest servant of Her lovers Who could be kinder than She from whom all kindness flows and who could be sweeter than She who is sweetness Itself ? Blessed indeed are they that seek Her, only, madam, you should seek Her sincerely." An auspicious day was then fixed and she began the worship from the first day of the lunar half of the month of Asvayuja. The sage asked her to worship the Goddess Kali for three successive days, then to worship the Goddess Lakshmi for the next three days, then to worship Saraswathi for another three days. Goddess admired the patience with which she endured her sufferings. Pleased with the fervent piety and the saintly character of the lady, Goddess wished that she should be blessed with a worthy child, and that child which was to be born of her shortly, would become a great hero, and his fame would cover the whole land. In accordance with this blessing, sometime after, a male child was born to her, on looking at whose beauty, she was transported with joy and thankfully sang the praises of the great Goddess. The child who was named Bhaswara, became a boy. He is said to have mastered all the Sastras (the art of warfare included). The boy grew to manhood. He soon learnt the fate of his parents and advanced to meet his enemy to wrest his lost kingdom from him. War ensued; the enemy was completly defeated. Thus doing the duties of a worthy son he took his parents to the former capital and began to rule. He wielded the sceptre with wonderful dignity and justice, and was very much liked by his subjects. Thus he reigned for many a happy year.

So the custom of Navarathri-pooja prevails in our land. They worship for the first three days, the Goddess Kali; the worship of Lakshmi is performed on the next three days and the Goddess Saraswathi is worshipped on the last three days. The festival is styled as Navarathri, because it continues for 9 days. Our sages have laid down rules of the festival to suit the convenience of the people If one feels himself unable to worship all the nine days, he may choose to worship for three days. Failing that too he is asked to worship the Goddess Saraswathi, on the ninth day. The tenth day or the Vijayadasami is the most important of all other days It is on this day that our young boys are first taught their alphabet, and our men and women look cheerful and gay. Therefore our Scriptures say that the observance of this festival according to the rules, emancipates people from re'births and secures them salvation. But you may say, "Sir, so many observe the festival; do all of them obtain Moksha? if so, the world must have become empty of it's inhabitants." In the whole of this vast mass of humanity, there are not many that have the real and unswerving faith in, the sacredness of the feast. The true and unwavering faith alone is the secret of mukti, and unless and until man has such faith he can never obtain salvation, although every one glibly talks of it as a saleable commodity.

DEEPAVALI.

The most important festival celebrated by all classes of Hindus is the *Deepavali*. For the benefit of those readers of this journal who have not had the occasion to know its origin, a few words may be said by the way as to what it is. The origin is explained in two different ways one by *Saivites* and the other by the *Vishnavites*.

According to the Saivites, a Rakshasa, named Narakasura, endowed with brutal energy, committed fearful hovoc in the camp of the Devas. Afte a time, the Devas went to God, and told him what had happened and solicited His help. God Parameswara, the fountain of love and mercy, readily sent His son *Subramanya* to help them against the Asura. The Son-God proceeded againts

him, fought him and slew him. To commemorate this grand triumph of God, the Hindus have ever since celebrated the festival once a year on the anniversary day of the defeat.

According to the Vishnavites, the Asura, had imprisoned all the Gopis. When Sri-Krishna heard this, His face began to grow pale and bloodless. He felt very uneasy. He went against the Asura, fought with him and left him dead on the field. Having been released, the gopies then joyously went home and illumined their houses. Having bathed at the break of day just at the hour corresponding to that at which Narakasura died, they all partook of a sumptuous feast. The Hindus have since that day celebrated the feast.*

From the pure secular considerations, this Puranic story may appear to be unreasonable, useless and superstitious, but when viewed in the light of philosophy, its usefulness will at once be perceived. Understanding this properly a person may attain to bliss.

God Subramanya stands for *Atmagnana*. The Devas represent *Satwaguna*. The Rakshasa is said to be the evil principle. The oppression of the Devas by the Rakshasa implies that the Satwaguna is interfered with by wickedness. The Devas, when in misery, applied for help; that is, the miserable man seeks a spiritual guru. God gave Subramanya, for help should be known by us thus --they were taught by Him the knowledge of self. With the help of this knowledge the man conquers the wicked principle and regains *Satwaguna*.

Generally this festival is celebrated on the dark night. The night is not something different from Ahankara. The illumination stands for Atmagnana and the sounds of the crackers represent the din of the contest with the wicked principle.

Our puranic stories are not without their philosophic significance. One may take up story after story for study and learn a chapter of the Vedanta. This would be a useful exercise to the religious student tending to the growth of his intuitive faculties.—*Gnanodaya*.

NOTES AND NEWS.

The Indian Perfume Industry.

There is a good opening for a perfume factory in India if equipped with up-to-date machinery. Scent-distilling is carried on profitably in India, chiefly in the northwest, where roses, for instance, are largely grown to supply the distiller with what he wants. The chief perfumes used are rose water, lemon-grass oil, sandalwood oil, henna, champa, maulsiri, cajeput oil, harsinghar, keora or ketkis, khaskhas, motia or bela and chameli or juhi. Men with a capital of perhaps Rs. 300 or even less distil these and sell them generally to others who conduct the retail trade. There thus comes out of the articles two profits, of the actual distillers and the retailers ; in addition the growers of flowers, and agents who sometimes collet them, have also to make a profit out of the business. All of these men, of course, live in a very primitive way. The Indian perfumer has not yet arrived up the stage of assimilating Western methods. When he does, the perfume industry of India will become one of the most important in the world. India possesses hundreds of perfume-yielding plants and the manufacture of perfumes, of which the Indian is very fond, dates back to many centuries. The local trades, however, are not those of the Western World. and Indian scents do not always commend themselves to Europeans, for the reason that they are heavy in the sense that they are not volatile. One reason for this heaviness is found in the vehicle employed, which is sandalwood oil. This oil is not, strictly speaking sandalwood oil, but the common sweet or gingelly oil employed as a vehicle for extracting the perfumes, and which accounts for the heaviness referred to.

Camphor tree in Burma.

In Burma the camphor tree is being experimentally cultivated at Bhamo and at Momeik and is said to be doing fairly well. This tree also flourishes in Maymyo and it is believed that it would do well at suitable elevations in the Shan States.

A new Substitute for Cedar-wood.

One outcome resulting from the huge output of bad-pencils—which industry is far greater than might be supposed—has been the difficulty in securing the requisite supplies of cedar-wood which is exclusively used for the purpose. The raw material, owing to the heavier demand and the limited supply, has rapidly increased in price. Under these circumstances, it became incumbent to discover a substitute for the cedar ; and as no other equally suitable wood was forthcoming, efforts were made to evolve a synthetic product which would suffice equally well. These efforts have been crowned with success. The fundamental constituent of this chemical compound is potato, and the material can be produced so cheaply that pencils made therefrom are now being manufac-

tured in increasingly large quantities. The pencils are of the same familiar shape and size, but owing to the density of the synthetic substance are a trifle heavier They are, however, more easily sharpened. An extensive factory with a daily capacity of forty-eight thousand pencils is now in course of erection. Owing to the low price at which the potatoes can be procured, an appreciable saving in the cost of manufacture will be effected, and the threatened crisis arising from the dearth of cedar-wood avoided.

Paper Dyeing.

Dyeing pulp with artificial coal tar colours is usually deficient in fastness. The sulphur dyes act much better, but there is the great difficulty that the rinse waters are full of sulphide of sodium, which ought theoretically to be recovered for use again, but in practice creates a nuisance for miles round the factory. At the same time paper made from pulp dyed with the sulphur dyes will not bear printing with metallic inks, especially those containing lead. According to a German patent, paper can be dyed efficiently with sulphur dyes, without any risk of tendering in stock, or of blackening with metallic imprints. A solution of from one to four per cent strength of the sulphur dye is made in sodium sulphide as usual. The essence of the invention is thus to dye not the pulp, but the finished paper.

Lime Dust for Consumption.

Consumption and its cure have been engrossing topics of conversation in Paris medical circles. At a meeting of the Academy of Medicine Dr. Brouardel held forth on the benefits to be derived by consumptives from living in an atmosphere charged with lime dust. He quoted a report by Dr. Bordenave, who says that within the thirty years that he has practised he has not seen a single case of consumption among the workmen at the kilns, and that people affected with consumption are soon cured after they live some time in the lime dust.

Chloroform to Destroy Lung Germs.

The idea of using chloroform for consumption was suggested to a British physician on noting the temporary improvement in consumptive patients after operations requiring an anæsthetic; He has had no opportunity to test the theory fully, but has obtained favourable results in a little experimenting with chlorofoam as an inhalant. This liquid being very volatile and a germicide, he contends that it should be an ideal drug for destroying bacilli in the lungs.

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At an exhibition of Newspapers in Frankfort in June 1906, one interesting copy of a Chinese publication was shown which appeared so long ago as 911 A.D., and which, it is thought, is one of the oldest Journals in the world.

NOTES.

The Japanese call India in their language "Xantinjago" which literally means the home of the blessed (Swargadham).

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The Banana produces per acre forty-four times more food than the potato and one hundred and thirty-one times more than wheat.

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There are now 43 match factories in Sweden, 212 in Germany, 150 in Austria and Hungary and 30 in the United States, besides hundreds in other countries; while in India only two match factories are established, one in Kota and another in Ahmedabad

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If kept going, the wheels of a watch travel 3,558 three-quarter miles in a year.

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It is announced that a Mahomedan Mosque will be built in London, probably in Bayswater road. The cost is estimated at £100.000. It is stated that the Mahomedan population in London is about 200.

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Over 4,000 bibles are distributed free in England every day.

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Of every 1000 inhabitants of the globe, 558 live in Asia, 242 in Europe, 141 in Arfica, 32 in America, 5 in Oceania and the polar regions and only 2 in Australia.

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The most expensive chair in the world belongs to the Pope. It is of solid silver, and cost £ 18,000.

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Mr. Rockefeller has given a New year's gift of three billion dollars to Chicago university, making the total of his benefactions to the university to Nineteen and a half millions.

The First Indian to visit England was a Parsi gentleman who travelled to London in 1703 in order to seek redress from the court of directors of the East India Company. Mirza Abu Taih Khan embarked for Europe in 1799 and Raja Ram Mohun Roy in the thirties of the last century.

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Thomas Edison has just celebrated his sixtieth birthday. 800 patents (!) stand in his name ; beginning his career as a newsboy on a train he takes to-day an honoured place in the hall of fame.

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There are no poor houses in Servia Even the poorest people own property.

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One of the curiosities of the isle of Maho in the Indian ocean is a chapel built of coral.

REVIEWS.

THE HINDU-ARYAN THEORY ON EVOLUTION AND INVOLUTION.

or

THE SCIENCE OF RAJA-YOGA.*

by

Mr. T. C. Rajan Iyengar, of Poona

We owe an apology for not noticing this book earlier. The author—a practical yogi himself—tries to give in this book a presentment of the secret teachings of Hinduism to Western students and we hope it will prove useful so far. He divides his subject into 4 padas; (1) evolution of the cosmos (2) the descent of the universe and man, otherwise known as the involution (3) the

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* Published by Funk and Wagnalls Company, New York, and London, E. C., 1908. Price 1·50 dollar.

ascent of man and (4) the method of man's ascent ; and the whole exposition is in the form of questions and answers.

In the first chapter, and in the beginning he discusses the various theories of the cosmogony falling under the heads of Dvaitam, Vishistadvaitam and advaitam and under the first head he includes also zoroastrians, Christians and Mahomedans, and after stating that all that there was of beauty, sublimity and love and self sacrifice in the world owes its rise to this simple philosophy of man. As an objection to this philosophy he raises the query, "If god created all things, who created God." He calls this a logical objection, but all are not sure that there is much of logic in it. For one thing the theory of creation according to Hindus is not the same as those of other systems noted above, and whatever objections may be raised to the theory of these latter schools cannot apply to the former. Then he proceeds to elaborate the theory of Parinamavada or Vishish'advaita and then advaita, according of course to the current School of Sri Sankaracharya, and the author would seem to pin his faith to the latter theory. Then what follows is the statement of cosmic evolution according to Vedanta. But the more useful and instructive part of the work is in the second chapter, in the ascent of man, through the Pancha-kosas. The last chapter is devoted to the means or Sadana by which the ascent can be made and then Sadana are the Sadana chatushtaya of the Vedantins. So the whole question is treated from the view of vedantins and not from the point of the real yoga-school ; and we may say we were rather disappointed in this. As we have shown elsewhere, the rationale of the science of true yoga is not the same as that of the Vedanta, as expounded by the followers of Sri Sankara. and its principles and methods are different.

However, there is a freshness and luminousness about the way in which the subjects are treated in this book which we do not meet with in current books and the book is likely to add considerably to one's knowledge. We wish the book every success.

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"The Good Health." The first two numbers of this useful Tamil monthly kindly sent by the Publishers, Messrs. C. Coomaraswami Naidu and Sons, Madras, E., lies before us.

Judging from the contents of these two numbers, the Journal would be of great use in each and every home. The subjects are

well treated and written in lucid Tamil. The subscription price per year is Rs. 3 only. We wish our young contemporary every success.

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"The Mystic." The first number of this interesting Magazine lies before us in its monthly form. Subscription price per year is 7 shillings. We wish this new monthly long life and success.

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"India House Magazine" We welcome this periodical edited by Mr. G. N. Potdar, B.A., Chemical Engineer (Tokyo). The *3*rd and *4*th numbers of this useful magazine contain full of interesting matter The August number contains among other important articles on Milk, its production and supply, Incandescent Burners, Mulberry Plantation, etc. The October number contains articles on chemical industries of Germany, Electro chemistry, supply of wood for the match manufacture, etc. The magazine is published at Mahim, Bombay once in two months.

The subscription price per year is Rs. 3.

We wish our young contemporary every success.

BOOKS RECEIVED.

We acknowledge with thanks the receipt of :—

1. A small manual on "Astrology" by M. A. DeThyane. Price 1 Fr.
2. "L" Envontement" price 90 cents, also a complete price list of occult books.

From M. H. Darogen, Editeur, 96-98, Rue Blanche, Paris.

3. The solution of Religions Parts I and III.
4. The Doctrine of Fate disproved.

From the author Mr. C. Thamotharam Pillai, Jaffna.

NOTICE TO OUR SUBSCRIBERS.

On account of some unavoidable circumstances, the publication of October to December issues has been delayed and we request our readers will kindly pardon us for the delay. We hope to issue all the numbers as early as possible.

The Publisher.